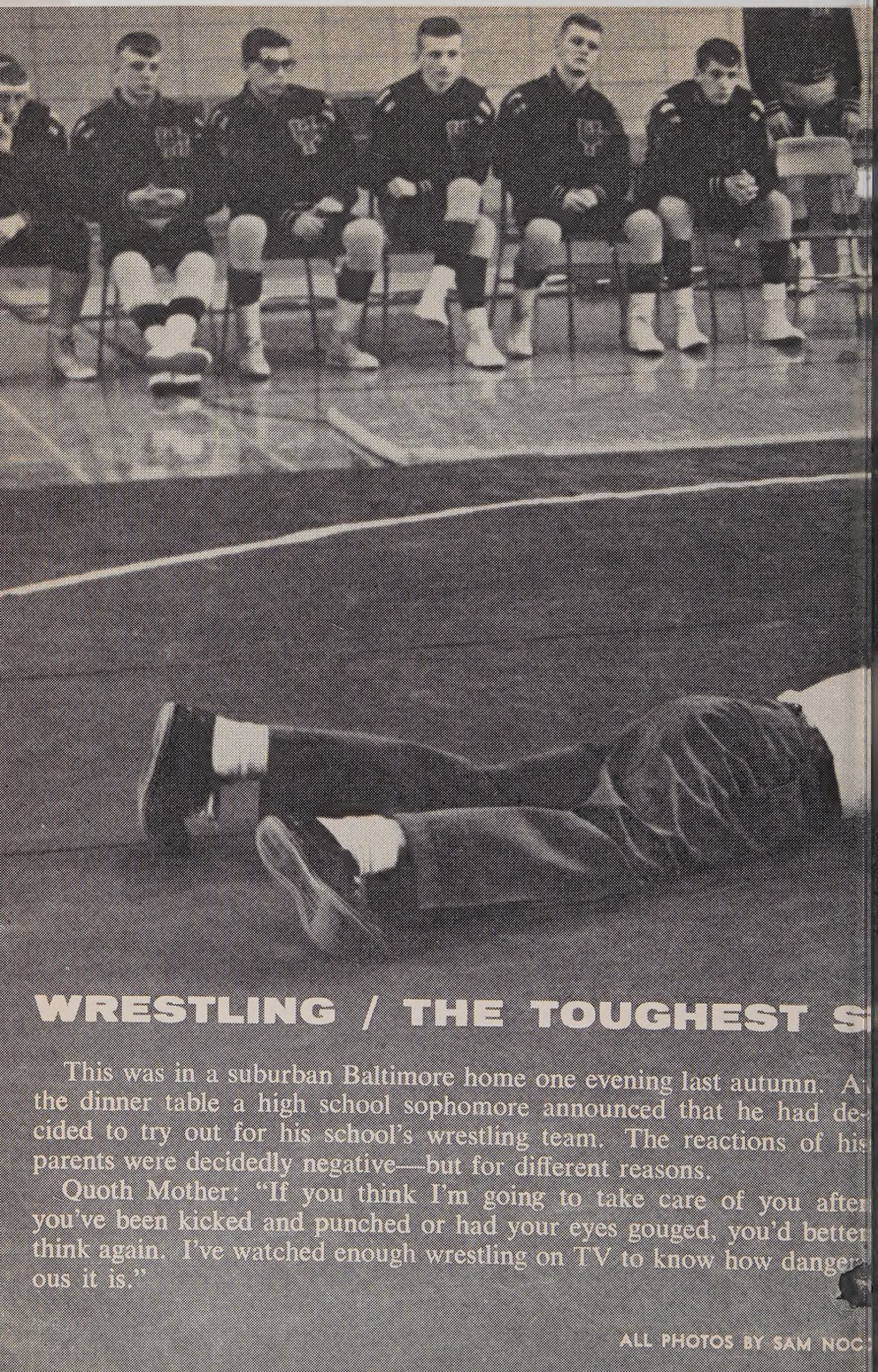
Youth

Greenwich Village / Impressions from a one night stand
Mississippi / College carpenters rebuild a church
Wrestling / Win or lose you're on your own!

Religious Education
EXHIBIT
Bible School of Berean

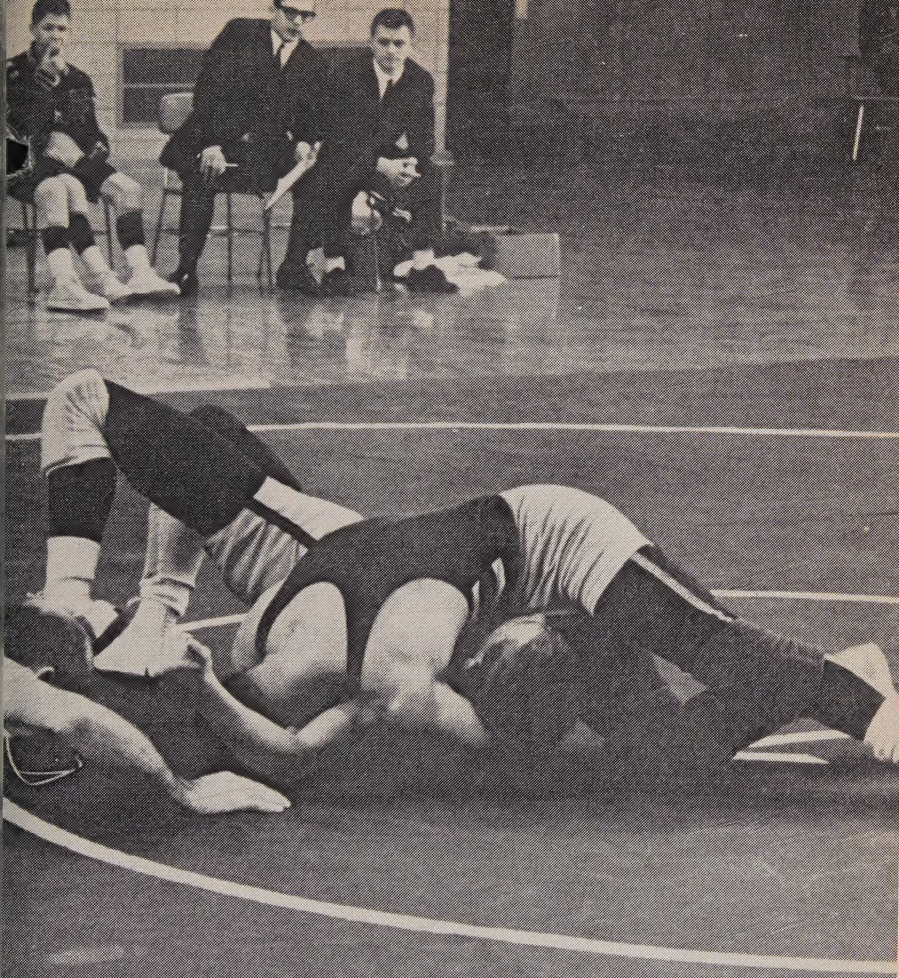


WRESTLING / THE TOUGHEST S

This was in a suburban Baltimore home one evening last autumn. A the dinner table a high school sophomore announced that he had decided to try out for his school's wrestling team. The reactions of his parents were decidedly negative—but for different reasons.

Quoth Mother: "If you think I'm going to take care of you after you've been kicked and punched or had your eyes gouged, you'd better think again. I've watched enough wrestling on TV to know how dangerous it is."

ALL PHOTOS BY SAM NOC



NUTES IN SPORTS BY ED WILLIAMS

Snorted Father: "It's not dangerous. It's not even a sport. Son, our mother has been fooled by those actors on television. That's xactly what they are—actors, not wrestlers. Wrestling today is phony. or your own good I'm telling you that you are not to take part in a ake."

The story not only is the genuine goods, but eventually it took a hap- r turn. By dint of considerable persuasion, the young man got his nts to attend a wrestling practice session at the school. They came,

Youth

February 14, 1965
Vol. 16 No. 4

Editor:
Herman C. Ahrens, Jr.

Associate Editor:
Joan Hemenway

Art Consultant:
Charles Newton

Administrative Secretary:
Clara Utermohlen

Editorial Address:
Room 800
1505 Race St.
Philadelphia, Pa.
19102

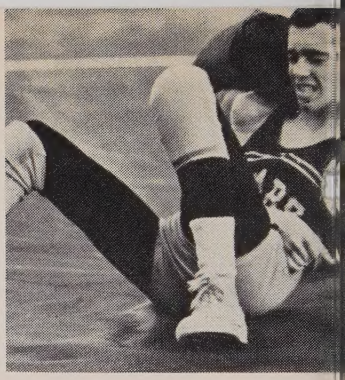
YOUTH magazine is prepared for the young people of the United Church of Christ. Published bi-weekly throughout the year (except during July and August, when monthly) by United Church Press. **Publication office:** 1720 Chouteau Avenue, St. Louis, Mo. 63103. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103. Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, $3.00 a year. Group rates, five or more to one address, $2.40 each. Single copies, 15 cents each, double issues, 25 cents.

Subscription offices: Division of Publication, Board for Homeland Ministries, United Church of Christ, Philadelphia, Pa. 19102.

Front cover photograph by Sam Nocella.

Prayer on back cover by Joan Hemenway.



On the mat . . .

they saw—and were conquered. The boy now is a me
ber of the wrestling team.

What the boy's parents saw was an athletic activity be
ing little resemblance to professional wrestling, the sh
business-type pursuit widely—and often contemptuou
—referred to as "rasslin'." Interscholastic wrestling is
real. It is demanding. An apt description of a high sch
match is "the toughest six minutes in sports." The
minutes" derives from the fact that a match consists
three two-minute periods unless, of course, it is termina
by a "pin" (when one wrestler holds both shoulders of
opponent on the mat for two seconds).

Rugged as it is, wrestling is not particularly hazardo
While some holds are painful, few injuries occur. Press
holds, such as the hammerlock and full nelson, are p
hibited. Gouging, punching and kicking, which the
rasslers appear to do so venomously, are illegal. For mi
infractions of rules, the referee may penalize the offend
Flagrantly unnecessary roughness is punishable by
qualification.

"No other sport," says Johnny Meyers, director of a
letics at Souderton (Pa.) High School, "tests a competi
so thoroughly." Meyers, a veteran referee of high sch
wrestling matches, is an unbiased witness. "My gr
sports love always will be football," Meyers declares.
all honesty, though, I have to say that wrestling requi
more of a boy. I've seen some football players, especia
in the present era of platoons, get by despite not being
top shape physically. They do it on natural ability a
because they have opportunities to rest during a game.
such a player is a member of his team's defensive unit
comes off the field when the offensive unit takes over.

a place for any boy who wants to compete

"A wrestler doesn't get a chance to catch his breath. There are no lulls in match. If a wrestler isn't in shape, it shows up right away. Once a match arts, a wrestler is on his own. He can't call time out to rest or discuss rategy with his coach or teammates. If he is getting pushed around, his oach can't send in a substitute for him."

Because it is a natural competitive sport, wrestling is one of the oldest rms of athletics. It was one of the most important events in the ancient lympic Games. Coming into the 20th Century, wrestling has been an terscholastic sport in the United States since before World War I. But wasn't until about a dozen years ago that it really began to take a firm hold he pun is intentional).

Today, wrestling is the fastest-growing participant sport in U. S. high hool athletics. In 1954, only 25 of the then 48 States had interscholastic estling; now there is high school wrestling on the varsity level in all 50 ates. In the 1954-55 school year, 122 Pennsylvania high schools had varsity estling teams; this season, the sport has varsity status at 288 schools. That te of growth is typical of what is happening through the nation.

Not only in point of participation is wrestling booming. At some schools now outdraws basketball. "When we started varsity wrestling here nine ars ago," says Ed Klavon, wrestling coach at North Penn High School, nsdale, Pa., "practically no spectators came to our meets. Now our erage attendance is 400 to 500, including a large number of adults."

High school wrestling began to mushroom in the early 1950's. With hool populations exploding, administrators deemed it necessary to add aner winter sport to their athletic programs. After all, only a limited number boys can engage in interscholastic basketball. The choice of many adnistrators was wrestling. For one thing, it is an inexpensive sport; the y large expenditure necessary is for a mat. Even more important, wresig offers the smaller boy an even break. There is competition in 12 ight classes, from 95 pounds to heavyweight. In team scoring, points won 95-pounder count as much as those scored by his heavyweight team- Also, in most dual meets, 12 junior varsity bouts precede the varsity

. . . at some high schools, wrestling out

competition. Thus, a total of 24 boys are enabled to represent their sch
Says Ed Klavon: "There's a place for any boy who desires to compete. A
one can wrestle. The sport builds the kind of men who'll wrestle anythi
We need more of that kind."

High school wrestling used to be pretty dull, generally speaking. Al
total emphasis was placed on the "pin," and many a match was little m
than an exercise in tugging and hauling. By virtue of rules changes effec
in 1952, a wrestler is awarded points for whatever he accomplishes on
mat, whether or not he pins his opponent. If he makes a pin in the
period, his team gets six points. A second or third period pin is worth
points. Should the match end without pin, the competitor who has sho
superiority is awarded a victory by decision, giving three points to his te

Superiority is determined by an individual point system. At the start
match, both wrestlers are standing. When one brings his opponent to
mat and gains control, he is credited with a "take-down," worth two poi
At the beginning of the second period the contestants assume a "refer
position": one kneels on the mat on all fours; the other kneels beside h
with one arm around his waist and one hand on one of the oppone
elbows. When the third period starts, the wrestlers switch positions.

If the contestant underneath "escapes" to a neutral position, he
awarded one point. If he comes from underneath and gains control of
opponent, he gets two points for a "reversal." If the wrestler who is on
offensive gets his foe into a potentially-pinning hold, he is awarded one p
for having brought about what is aptly called a "predicament." If he
both shoulders of his opponent to the mat for at least a full second bu

etball as an exciting spectator sport!

ld them for the two seconds required for a pin, he is given three points r a "near fall." For each full second of accumulated net time in which wrestler is in control, he gets a point.

He can lose points, too. Not only can the referee penalize him for minor ysical infractions, such as kicking, but if in the referee's judgment the estler is stalling (wrestling defensively, hanging on so as to avoid being nned), points can be taken away from him. Emphasis is on aggressiveness d cleverness in escaping from an opponent's holds.

Like most high school coaches, Ed Klavon never cuts a boy from his uad because of shortage of ability. Each year of late, the North Penn uad has been made up of more than 50 boys. Inasmuch as only 24 can mplete in varsity and junior varsity matches at a meet, Klavon holds "chalnge days." The day before a meet, any number of the squad can lay claim being the entry in his weight division, either in varsity or jayvee comtition. If a challenger can beat the boy who wrestled in the immediately eceding meet, he gets the assignment.

"I have just one brief speech which I deliver when we start practice each ason," says Klavon. "I tell the boys that if they want to wrestle, I'll show em how. The rest is up to them. I can't be with them on the mat when ngs get tough in a match. They win or lose on their own. That's the great auty of wrestling." ▼

R WILLIAMS / Although a staff person on **Today,** the Sunday supplement for the Phila- **Inquirer,** Ed Williams contributes frequently to YOUTH magazine and other national and publications.

youth in the NEW

CATHOLIC YOUTH GROUP URGED TO HELP POVERTY W

"The war on poverty present opportunity for voluntary age such as the Catholic Youth Org zation to join hands with the gov ment in the fight against pove Catholic youth directors were cently told in a meeting in Orleans, La. Thomas D. Hi executive director of the Nat Catholic Community Service, that youth groups can work to vide training opportunities where employment exists, encourage y people to remain in school, and drop-outs enter the proposed corps training centers.

SCHOOL GRADING SYSTEM TO BE ABOLISHED?

An end to academic grades recommended recently by the P Education Association of New City. The underlying reason is too many students, someti spurred on by their parents, tak least difficult courses to get h grades. Under the new prop neither the student nor the pa would be informed of a stud precise academic standing. present grading system," the as ation said in a report, "shoul

Wearing the ultra-modern fashions d day—shorty coat and solid black striped stockings—Helen Jay, 19-ye daughter of Douglas Jay, waits f father at London airport. Mr. Labor Party's president of Great Board of Trade.

Photo courtesy of UPI

opped in favor of a system that dicates merely that the student has tisfactorily completed a specific se on a specific level of diffi- ity." If colleges wanted more in- rmation other than that a student s passed a particular course, they uld be informed whether or not e students had finished in the top of his class. No appraisal of the port will be made until studied.

OUNG PEACE CORPSMAN AKES THAI FAUX PAS

The Peace Corps recently told w Lee Makela, arriving on his first signment in Thailand, got into an barrassing situation. He was asked serve as proctor in a high school dy hall. None of the Thai teen- ers was studying. Instead, 35 girls re removing the spiny, red cover- of rambutan, a native fruit. One l gave the American a carefully anged plate of fruit halves. As- ming that the Thai note on the te was the equivalent of "an ple for the teacher," Mr. Makela iled and began eating the fruit. ddenly, as plate upon plate of it was placed before him, the nerican realized that the first did represent a gift from the class, was an individual donation. vely he ate one fruit after an- er, determined to finish or burst, l convinced that he must eat it at the risk of offending some of students. He was rescued by the pearance of the headmistress who l him in halting English, "You presently eating the girls' final mination in preparation of fruits vegetables. Please leave some e examiner."

PHONOGRAPHS SCORE HIGH IN NATIONAL POLL

The average teen listens to the phonograph 9.5 hours per week, according to a national poll taken by the Phonola Phonograph Co. Two-thirds of the 500 youths questioned have phonographs of their own; the rest wanted them. The youths said their parents set up these rules: not too loud, not too late and not at the same time as the TV. One teen-age girl was asked what feature she would like built into phonographs and she replied: "Something that will make it sound loud to me, and soft to my parents!"

TEENS QUESTION THEIR MINOR ROLE IN THE CHURCH

After hearing a high school senior complain of the minor role assigned to young people in the church, the United Presbyterian Synod of New Jersey urged local congregations to give youth a greater voice and more responsibilities in church affairs. Speaking at the synod's annual meeting, Miss Christine Walker, 16, said the youth are full communicant church members and should be accepted as adults with the opportunity to be of real service. "We can't feel accepted unless we have a chance to say what we want," she told the synod. "Too many times the adults take over and plan everything for the young people and the young people reject this. The church must be excited about its faith and must engage young people in this excitement." Miss Walker's theme was supported by the Rev. Donald P. Muyskens, adviser to the synod's youth programs.

Mississippi Portrait / . . .

BY MARY MIHO / **The harried pressure of life the week before departu** didn't give one much of a chance to worry. The 20-hour car ride to Mi sissippi did. Would we be jailed? What charges would be trumped up arrest us on? How would we deal with harassment, hostility, and ev armed violence? What is the South really like? "If I ketch 'em stealin shoot 'em," said the Tennessee gas station attendant, suddenly going silent if he realized who we were. Would the law protect us at all? Could we e up like Goodman, Schwerner, and Chaney? Why are we going to Miss sippi anyway? To be heroes? To die for the Movement? To be "angels mercy"? Are we doing the right thing?

But once in Mississippi we had work to do. We had a church to rebui and we set to work almost immediately. A few hours after we arrived four in the morning, we met at the home of Amos Rogers, a member Antioch Missionary Baptist Church, to discuss the building plans; and in afternoon we cleared the foundation of the charred remains of the

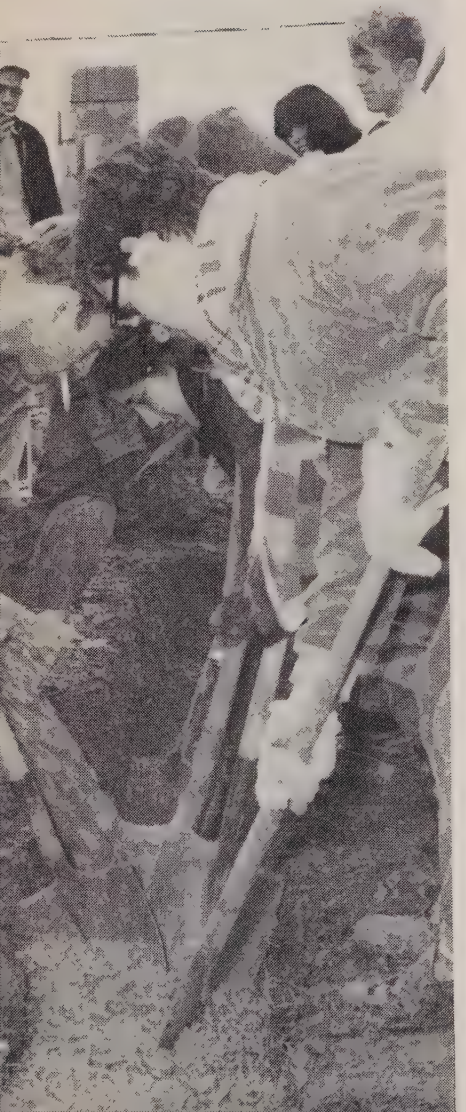
Photo by UPI

at they can go to church again

church. The next day we learned that the three-inch footing was not strong enough and would have to be pulverized and removed. Several men from the Antioch community helped us that day and every day afterward. Most of them were experienced carpenters. Sheriff Wayne Mauney and B. M. Duncan, Mississippi State Investigator, stopped by the first day. Neither smiled, and Mauney said he regarded our project as "a lot of potential trouble."

Small groups of two, three, four, or five of us were assigned to different families. We were to eat breakfast and supper with our families and sleep in their homes. At first we had to fight to help with meals and to sleep on the floor, but eventually we became friends, and not just "guests." As we relaxed after supper around

Some came for glory. Some co



the pot-bellied stove in the fro
room, Mr. Hill, our host, wou
tell us about some of his expe
ences in the 64 years he's be
around Ripley, Miss. Sometimes
sounded like a bunch of youngste
eagerly asking "Why?" and entrea
ing full explanations. Some of
had come to Mississippi with
tions of "Northern liberalism," "
Negro," and "the South," only
find that life and the people
Ripley wouldn't fit these prec
ceptions. Some came because t
had nothing else to do. So
truly believed that they were call
to answer "God's cause" or "t
Cause" of racial equality. So
came for glory. Some came
work off guilt. And some just ca

Segregation more than violen
plagues Tippah County of whi
Ripley is the county seat. Antio
was the only church burned, a
the Negroes are not harassed
an organized Klan or White Ci
zens Council. We followed t
usual security measures, like n
going out after dark and not dri
ing alone; but violence did n
seem imminent. It became a
ality only to the four boys w
kept watch in a shack across fro
the church all night. White peo
drove by the site frequently d
and night; occasionally so
stopped to verbally vent th
hatred or to "over-convince" us t
they were "all for us." Two you
men actually pitched in to he
The people who took us into t
homes weren't afraid, though

Photo by Solotko, The Cleveland Plain Dealer

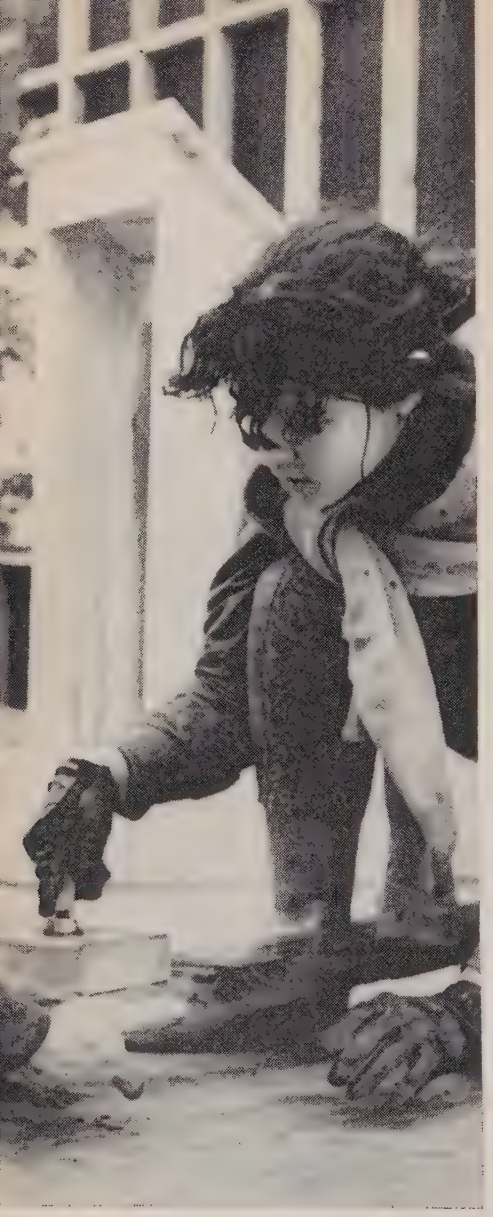
work off guilt. Some just came.

hers sat alone by the front window all night. We got our sleep. Neither Mr. nor Mrs. Hill have gone through high school, but both re well aware of what is going on in Tippah County and in all of Mississippi. They are aware that the Negro schools their children attend are not s good as the white school; that they can do nothing about who teaches heir children or how, as long as Negroes are systematically denied the ght to vote; that they can't do much about the poor mud road (that hite townspeople speak proudly of as a "gravel" road) from Ripley to lue Mountain because, again, the Negro community, whose vast majority is enied the right to vote, can't muster effective political pressure. They are so aware that the Mississippi Congressmen have done almost nothing for ther the white or black people of Mississippi and will continue to win ections as long as they can keep the Negroes from voting and use the race sue to divert attention from the real issues of poor schools, poor land, and oor people. Mr. Hill registered to vote as soon as he was old enough and ever had any trouble voting until 1940, when, he said, many registered egroes were disenfranchised.

We found more than awareness in Ripley, however. We found hope in e people's undaunted efforts to create a better life for their children. Ve just want a chance," a minister from a nearby county said. "We just ant the chance to show we can do a job as well as any other man of whatver color." "Why should the man working right next to me everyday, oing the same things I do, get paid twice as much as I because he is hite?" asked a father of four. "I am ready to die so my children might e free," said a young father.

Hammering wall board or digging a septic tank allows lots of time for inking, and again the unsettled question reappeared. "Why are we here?" Vhy am I here?" For the glory hounds, there was lots of publicity. So uch, in fact, that we jokingly said we'd build the church between takes! or those who came to build, there was lots of building to do. Those who me to work penance, they found more to be guilty for. Those who came "the Cause" found it wasn't all "black" and "white." Were we helping em or were they helping us to rebuild? People came from neighboring nton County and as far as Jackson to help. The men to carpenter; the omen to fed us scrumptious lunches. Side by side, carpenters from outle and inside the South could build a building and while building, perps, see the brother's face.

On Christmas morning we builders from North and South met in the ell frame of the new Antioch Missionary Baptist Church, and all of us—otestant, Catholic, Jew, Atheist, Agnostic—all who labored to lay the lations and erect the walls found meaning in the service in which two penters" and the minister, Rev. John McDonald of Antioch, preached.



Mary Miho (photo above) is a freshman at Oberlin College from Honolulu, Hawaii. The project in Ripley was started by the Action for Civil Rights Student Group at Oberlin. Students raised $4,500 partly going without a meal and donating the price of the food to the project.

Building wo

All was relatively quiet until Satu day night when three men in a c drove up and down the road abo one a. m., throwing firecrackers the shack. A confusing chain events followed in which one the boys was actually shot at an another arrested for passin through a stop sign. At no point the incident did any "Carpente have a gun, however, as son newspapers inaccurately reporte In a way the shooting brought to our senses, because it was at th meeting called the next night discuss security measures that w became aware of the greater poten tial significance of the "Carpen ters for Christmas" project in whic we were involved.

Stokely Carmichael, SNCC hea for the Mississippi second distric and several other COFO worke called us together to discuss pro tecting the building, the Antioc people, and ourselves. As soon a the roof went on the building, w decided, the guards would sleep i the church, which was safer tha the shack because it was bac from the road. The safety of th Antioch people was not so easy ensure. Mr. Hill had already bee threatened more than once becaus white girls were staying in h home, and it was obvious the whi people, who wanted to know whe we were staying, found out despi our efforts to keep it secret. What more, Mr. Hill, Charlie Simelto and several others weren't keep secret the fact that they were h

Photo by UPI

lows lots of time for thinking

g civil rights workers. Many were even willing to give their names to reporters. Obviously our plan to keep the names of the people who were helping and housing us secret for *their* safety wasn't working. We soon realized, also, that this approach magnified the publicity on the northern carpenters and minimized the emphasis needed on the Mississippi carpenters. "We consider this project a gimmick," said Stokely bluntly. "You people will be down here for only two weeks; and when you leave, all the publicity will leave with you. That's what happened this summer with the summer civil rights workers. After they were gone, nobody printed the stories of the homes that were burned and bombed because their owners had housed civil rights workers."

We were disturbed by what Stokely said, but the disturbance enabled us to reach a valuable new understanding of what "Carpenters for Christmas" could do. "I'm not cutting down what you're doing," Stokely added. "I'm just trying to show you what this project *can* do . . . if you want it." We didn't have to just build a church or reinforce reporter's misconceptions that we were making sacrifices to do a "great service" for the people of Antioch. We knew very well that the experiences we were getting were better than any foil-covered packages. How could we tell people what we were really doing; that we weren't heroes or "angels of mercy;" that one doesn't have to go South to be concerned about human rights; that the "Carpenters for Christmas" project isn't as important as the building and rebuilding that the people of Antioch, the people of Mississippi, are doing all the time—as seen in the work of the Freedom Democratic Party, of COFO (Council of Federated Organizations—a loosely-knit amalgam of SNCC, CORE, SCLC, and NAACP), in the Freedom School, in the voter registration drives, and the Congressional Challenge precinct meetings. It is perhaps too easy for outsiders to work for two weeks in Mississippi. Mississippians struggle all their lives.

We could use the church rebuilding to focus attention on the Mississippi builders and the real work that they are doing in Mississippi all year round. From this new understanding came the decision to hold an FDP (Freedom Democratic Party) meeting in the church with Fannie Lou Hamer as speaker. It would point out why the church was burned in the first place the night after Fannie Lou Hamer spoke at an FDP rally in support of Lyndon Johnson. It would point to the real significance in rebuilding the church. The determination of the people to continue the struggle to gain full United States citizenship and to be treated as human beings was not destroyed in the flames of the old structure. The Antioch congregation refused contributions from white churches that promised funds on the conditions that no more FDP meetings be held in the church and that the people sever relations with COFO workers.

We were given far more than we

On Christmas morning the builders met for worshi

Due to illness Fannie Lou Hamer was not able to speak at the FDP mee ing December 30. She may lose sight in one eye because of a beating sh suffered last year. But the meeting was held, nevertheless, with Mrs. Anna Devine, another one of the three Congresswomen elected during the Free dom vote this past fall, as speaker. People came from Ripley and Union Benton, and Marshall Counties in order to be at this FDP meeting in the ne Antioch church exactly two months after the old structure was burned. was great to be there and participate in the applause that punctuated Mr Devine's speech and the singing of "We Shall Overcome" that followe Some risked losing their jobs to be part of the reaffirmation that FDP mee ings would continue to be held in the Antioch Missionary Baptist Chur Despite threats, many came to reaffirm that nothing would turn them b

ie presence that night of several faculty members from Ol' Miss were signs hope that black and white together would rebuild the South.

When we left Mississippi, we knew that the people with whom we lived, orked, and laughed for two weeks gave us far more than we could ever give ck. They showed us what real sacrifices are by risking their lives and mes to take us in; they showed us what real hope is by their determination keep on struggling, even until death, so that their children might be e. We knew that we had to tell others about their struggle to be free d equal human beings. We had to tell others about the Congressional llenge, the Freedom Schools, and the precarious, but exciting grass roots that the FDP and COFO workers are doing so that one day outsiders need to come to Mississippi anymore. ▼

...WHY?

DIANE HASHIM / **It's hateful!—some parts of this world. How** peo
draw from other people, suck them, draw out their resources, and w
they've finished, toss them to the side, empty and forlorn.

It's hateful!—the way we're all like vultures—"when she's through w
him, I'll get him"—like vultures eating their prey, tearing it, shredding
ripping it, until only the bones are left, gleaming in the sun.

It's hateful!—the way we can live our lovely lives without thinking
caring about others, letting them live in filthy slums, leaving them to die
gutters, forcing them out of our minds, replacing them with pleasant
superficial things. It's hateful and I hate it, I hate it, I hate it!

I love people, I love life, I love nature, I love God, I love the arts
music and painting and sculpture and literature. I love to take walks by
lake, I love to hide in the branches of trees, I love to explore the ruins
old estates. I love to gaze at the sky, to wish upon the stars, to dream
fairies. I love to love—but I hate, and it's wrong to hate, but I do.

I hate poverty and greed and envy. I hate the part of people that d
tates prejudice and dirt and vulgarity. I hate people who don't care ab
people, about life, about nature, about God, about anything.

I love beauty and simplicity. I love dreams of love. I love to be h
tightly, to be kissed. I love Christmas trees and Easter bunnies and Sa
Claus and elves and fairies. I love the blue sky, the powerful ocean,
silent moon, the twinkling stars, the mysteries of life, of birth, of dea
I love to help people to help themselves, I love to comfort and to cheer
love to wonder and to marvel and to dream.

These things are meaningful to me. These things are important to
Those things—those other things—I hate! They're spiteful and vicio
They hurt. They hurt without caring. That's what really hurts.

I want to be simple and wholesome. I want to love and be love
need and be needed, to want and be wanted. I want to be able t

auty in the world, to gaze at a sunny sky and laugh and be happy—just cause I'm alive, not because I just got my pay check. I want to ap-eciate life for itself—not for its gains and losses. I want to love for love's ke, not because it will get me somewhere. But some people, other peo-e, don't want what I want—for me or for themselves. They want things ey can touch and hold and possess and boast about. They scorn me. They igh at me. They try to change me. I'm frightened. I'm scared. They're many and they're all around me. Sometimes I feel myself giving way, let-g them change me little by little, socialize me, make me more like them. But I don't *want* to be like them, I want to be allowed to believe in ries and miracles and Santa Claus, to clap my hands to bring Tinker Bell ck to life, to fly away to a Never-Never Land where no one ever grows l. I want people to see the hate and want to do something about it. I nt them to pause in their hurried lives—pause to look at the sky and see beauty and rejoice. I want them to look up and open up their arms as embrace the world, and gaze straight up into the skies, and smile and igh, and say "Thank you, God, for LIFE!"

I want these things and yet I know I can't have them. I know that even if lon't change, I'll learn to accept the hateful. That's the way it happens. hen you grow up, you're expected to forget your childish dreams and icies. But why must those dreams belong only to children and idealists? hy can't other people share them, too? Why do we share the hateful ngs, agree about what is hateful, and yet disagree about beauty and out the importance of life? Why can't we see? Why do we hate? Why? hy? WHY? . . .

NE HASHIM / Diane, who comes from Pittsfield, Mass., is a freshman in college. A regular nt in YOUTH magazine's Creative Arts Award Competition, this is her second piece to appear (see "To Be A Teenager," January 20, 1963). Diane, an eloquent spokesman for many of ughts and feelings, is interested in creative writing as a career.

BY JERI ENGH / **There is a lot of sentiment in Mississippi for better und** standing with the Negro population, but it is scattered and sometimes ha hard time making itself heard.

One of the loudest voices belongs to Mrs. Hazel Brannon Smith, Publisher and Editor of *The Lexington Advertiser*, in Lexington, Miss. won the 1964 Pulitzer Prize ". . . for distinguished editorial writing, test of excellence being clearness of style, moral purpose, sound reasoni and power to influence public opinion in what the writer conceives to be right direction, due account being taken of the whole volume of the e torial writer's work during the year."

Mrs. Smith, awarded the Pulitzer Prize because she "demonstrates st fast adherence to her editorial duty in the face of great pressure and position," has in her editorials attacked slot-machine operators, liquor ra teers, gamblers and corrupt local politicians. She was indicted for in viewing the widow of a Negro who had been whipped to death by

SUBJECT

Mrs. Hazel Brannon Smith, Mississippi Editor

Patricia Rarig, 17, Stillwater, Minn.

en . . . her conviction was reversed by the Mississippi State Supreme ourt. Recently one of the offices of the three weekly Mississippi news-pers she owns was bombed (see photo on page 24).

our teenagers interviewed Mrs. Smith some months ago at Macalester ollege in St. Paul, Minn., where she gave a convocation address. Her in-ghts into the race problem, its influence on southern teens and adults, and ossible ways in which to understand, and helps give some much-needed uidelines for our thinking today.

Mrs. Smith: Perhaps you young people are aware of a significant new evelopment: the organization of the National Council for Civic Respon-ibility. I consider this the most important development within the past year n the American scene today, because this organization has taken for its urpose to correct the misinformation broadcast over radio and TV sta-ons and written in numerous newspapers throughout the country—misin-rmation about what is happening in our country today. This misin-

NTEGRATION

All photos by Rohn Engh

Matthew Johnson, 17, Minneapolis, Minn.

Robert Hertz, 16, St. Paul, Minn.

William Hallock, 18, Hinsdale, Ill.

"It never occurred to most of us Southerners to look at Negroes as people. Basically that is the problem."

formation is the product of the efforts and programs of the various rig wing extremist groups in the country. Very few know that these extre groups broadcast 7000 programs daily, in every state in the Union exc Maine. It seems to me that it's just a matter of time until millions, liter millions, of American people lose confidence in our form of government our elected officials, in our Supreme Court, in virtually everything—even our churches. One of the horrible things being broadcast is the alleged that we have 7000 ministers who are Communist in this country. I c hope that the National Council for Civic Responsibility* can do the that we need, because if the extremists of today have their way, you you people are not going to have the same kind of world we have. Th extremists are like termites, eating away at the foundation of this count

Matt: Mrs. Smith, to what extent are the teenagers involved in the Wh Citizens Councils and White Supremacy Organizations?

Mrs. Smith: The White Citizens Councils teach young people a lot things that simply aren't true. Practically a whole generation of young p ple have grown up under their false doctrines.

Naturally the greatest influence on young people is what they hear their homes—the example their parents set before them. In Mississip teenagers are influenced by their fathers who belong to the White Citize Councils, and who say that they don't have to obey the Supreme Court c cision regarding desegregation. "If we say we won't integrate—they ca make us integrate." This is the kind of talk that is believed in and spo sored by the White Citizens Councils. Because the young people ha been indoctrinated for ten years, the James Meredith situation at Ol' M was possible in the fall of 1962. The kids thought of themselves as 'Fr dom Fighters,' comparing themselves with the Hungarian Freedom Fight —this shows how mixed-up in your thinking you can become when you the wrong kind of information.

I am so concerned for the future of our country and our young peo that I have been fighting the White Citizens Councils for ten years. I thi it is criminal for youth to have this type of influence exerted over them.

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* According to the New York **Times** on February 18, 1965, the National Council for Civic Respo bility has been forced to abandon its ambitious program of "telling the truth" about extremist g because of lack of funds. It is hoped that the local committees can continue their effort. A sp for the NCCR said, "The rightists can literally raise millions, but the educational side can't couple of hundred thousand. It's a commentary of our times."

To give you a specific example of this influence: There was a feature story the *New York Times* in November of 1963, that was written by a young te boy in my town. His name is Don Barrett. Don now is a sophomore he University of Mississippi, the same school that James Meredith went . The *Times* wanted a story from the white segregationist viewpoint. Don arrett gave the segregationist viewpoint—the result of indoctrination by e White Citizens Council. This boy had won a scholarship to Ol' Miss; he's boy with a superior mind; yet the influence on him had been great.

Bill: Just how much of this boy's indoctrination towards segregation can attributed to the White Citizens Council and how much can be really tributed to parental influence?

Mrs. Smith: These influences would be identical, because Don's father as an original founder of the White Citizens Council and headed-up the exington chapter of the White Citizens Council in our county. And at the me time, his father is the elected county prosecuting attorney.

Bill: Is this generally the case then? Do you feel parental influence and e influence of the White Citizens Council are identical?

Mrs. Smith: Yes. Boys and girls are being influenced through both their rents and the White Citizens Council, because their parents believe in e White Citizens Council. Then you take these young people and put em in school with children whose parents ignore the Citizens Council or n't go along with it at all, then you have the influence working over these her young people also.

As you know, Mississippi is a rural state with small towns and small hools. Many high school classes number 15, 18 and on up to 30 or 100, t not much more than that. Well, in these small groups you can imagine e pressure put on some of these young people to go along with the crowd and think as the others do. When the football hero has been brought up d influenced by the White Citizens Council, it is pretty hard for these ds not to go along with what the hero's crowd believes, no matter how ong their own convictions.

I mentioned Don Barrett to you. He and five or six of his friends came d burned a cross on my lawn one night. It's like a disease. In the case Don, he has had a very fine upbringing; a Christian upbringing. His ther was the daughter of a Methodist minister. It's not a lack of brains character or family station or anything. It can affect the most prominent. e of the bombers in southern Mississippi is a 35 year-old man who has ven children; comes from a very prominent family; is a respected member the community. Something makes these people do this, and that some-ing is the atmosphere they have lived in for the last ten years. An at-osphere created by the White Citizens Councils.

Matt: Do these people actually believe that they are not doing anything ong, but actually doing something right?

s. Smith: Yes, they think they have every right to continue to decide shall go to what school.

"If we are to survive as a nation we have got to learn to live with each other."

Pat: Students influence other students in how they feel about civil righ and the parents influence the young people. How about teachers and t educational facilities—do they do anything to counteract these influenc or do they feel the same way about it, too?

Mrs. Smith: The teachers draw their pay from the school tax funds, wh are regulated and controlled by the boards of education, which in turn composed of white men in the community. Many of these men belong to White Citizens Councils. The teacher who openly deplores white suprem will most likely find himself fired within a short period of time.

Bob: How well aware are teenagers of the implications of this probl

Mrs. Smith: I was born and reared in the South, in a small Alaba town. I grew up in a segregated society. It has never occured to most of Southerners, teenagers and adults, to look at our Negroes as people. Basica that is the problem.

If we are to live in peace and to survive as a nation we have got to lea to live with each other. We've all got to start treating everybody else same way that we want to be treated. Basically, I think it goes back to ideals on which our country was formed—the democratic and religi values which we have stressed. We have got to start practicing our relig and not just talking about it.

Pat: Mrs. Smith, you grew up before the White Citizens Council w organized, and you have been able to choose a stand that rejects segregatio Do you feel that now teenagers in the South, because of the indoctrinati by the White Citizens Councils, won't be able to really look at the situati openly?

Mrs. Smith: They will eventually, and some of them already are. O young Mississippians are bright and intelligent, just like the young peo all over the country. Many of them already know better, and many of the are beginning to speak out. They're not in a position to make their fluence felt yet, because most are still under sponsorship of their paren As they are getting out of school now, I think the situation is going to better. But I do also know that the effort to keep a completely segregat society is being continued, and it will be continued for a long time in m of the South.

Bob: You were speaking about youth being influenced by their frien in high school—can't we assume that movements such as the Mississip Summer Project, have the best chance of changing the opinion of som the southern youth?

Mrs. Smith: I think that would be a valid statement. The people have ally been shocked in Mississippi by white boys and girls coming down and ing with colored families. That is against everything that we have ever ught could happen in any kind of society. Of course, there has been a eat deal of criticism. These young people who came down to Mississippi ere young people with high ideals. The group that came to my county ere of high intelligence and good education. I carried a story about them, d listed their names and backgrounds. I believed if I did this, the people my county would be less suspicious of these young people. We enountered very little trouble, but the publicity in the state generally was mpletely mishandled.

Matt: I would like to start a discussion more about the church's side of gregation. In your opinion, what is the church's responsibility to the prob-m of segregation?

Mrs. Smith: The responsibility is exactly the same as everybody else's sponsibility. The church (and I am a life-long Baptist and church mem-er) must speak out for what is moral and right. The church has been angely silent in Mississippi because it has been intimidated. If ministers n't provide the moral leadership their congregations need, then I think we ill see the day when the church will cease to exert any meaningful in-ence in the lives of young people or anyone else.

The church has not met the test. With very few exceptions, the ministers ve not spoken out against the White Citizens Councils and what they're ing and the methods they employ to achieve their objectives.

Bill: Are you speaking of the southern church?

Mrs. Smith: Yes, I'm speaking of the southern church, because we are eaking of Mississippi and the South. If southern churches had spoken out the beginning and given the problem religious meaning, the situation uldn't be the problem that we have today. What has happened is that few ministers have spoken out—28 Methodist ministers in Mississippi ade statements, and now more than 18 have left the state. After speak-g out against segregation they were *compelled* to leave.

Many ministers have rationalized the problem by saying to themselves, I speak out against segregation I will be either forced to leave the state resign." They think it better to do what good they can quietly.

I don't think that attitude is right. The church should speak out. Recently had a very hopeful development. As you know, there have been a num-r of Negro churches bombed in Mississippi, 27 to be exact. The mere t that not a single, responsible white leader spoke out against these mbings, I think, tells volumes, a whole encyclopedia, a whole set of en-clopedias, about the problem. The fact that 27 churches could be bombed d burned and not even the Governor speak out against this thing—that what happened. I made a speech to the Women's Cabinet of Public Af-two weeks ago, in which I criticized the Governor and other officials e state and commented on the fact that they had not spoken out

against it. Well, now I am very happy to report that we do have a Co mittee of Concern that has been formed by ministers in Jackson. It is int racial, inter-denominational, and inter-faith. These ministers are rais funds to rebuild every burned or damaged church in Mississippi. Thi important, because now we have a group of ministers—Catholic, Jew Protestant, Negro, and white working together. I can only hope and p that these men will stand up and tell the whole world that is what we m do. This is the right thing to do. This is what our religious convictions a morality and justice demand that we do.

Matt: Do you feel that ministers coming down from the North can fluence their counterparts from the South?

Mrs. Smith: I think they're bound to influence the southern minist The ministers that have come down for the Mississippi Summer Project h come as a form of ministry to the young people who are part of the s mer project. Now I would think these men would contact the minister the localities where their young people were working. I have had no dence that they did. If these northern ministers *did* call on them, they h been very careful not to tell me about it. They have been calling on however.

Pat: How can the church improve its involvement in this racial situat

Mrs. Smith: More people must be made aware of the problem.

Bob: Mrs. Smith, what in your opinion is the responsibility of the h school and college student towards this problem of segregation today? W could they do to help solve this problem?

Mrs. Smith: Become fully aware of this problem. Learn everything ab the problem that you can. After that, try and tell as many other people you can about the situation; put it in human terms, and try to understand

The contact among the northern and southern young people could ha been done on a wider scale, this summer, I think. The Young Mississi Conservatives group was formed at the end of the school year over Cushing, Miss. The story in a Mississippi newspaper said they were go to meet the Summer Project young people and tell them the "truth" ab segregation. I do so hope that these two groups got together, because may these young people from another section of the country could tell southern teenagers something. And maybe both groups could learn m about the overall problem.

I do think that contact—getting to know each other and basically u derstanding the problem—would be a beginning to a solution of the pr lem. There is also the encouraging fact that southern white teenagers beginning to get to know and understand the Negro teenagers in their o communities—getting to know them as people, teenagers—just like the selves, with the same hopes, desires and aspirations. ▼

JERI AND ROHN ENGH / A writer-photographer team from Lake Elmo, Minn., this is th appearance in the pages of YOUTH magazine.

Feiffer's Fables

[illegible] / THE [illegible]

[illegible] Feiffer [illegible] started his career in Greenwich Village. Through his cartoons, Mr. Feiffer [illegible] the center of life's [illegible] and tries to see the underlying [illegible] in our [illegible] relationships and relations. At the same time he [illegible] beyond the composition of being human [illegible] that eventually we all must [illegible] it is [illegible] in [illegible] of [illegible]

greenwich village / carefree, self-conta

In the foreground of a person's thoughts about Greenwich Village, that small commu in lower Manhattan Island where artisans, writers and ordinary people gather, are ima of folk singers, beards, dark cafes and crowded streets. When you visit The Village d briefly, many of these images are confirmed and strengthened. And sometimes a qu surface glimpse brings out shades of understanding and meaning about your own and the life of another place which could be discerned in no other way. The singe the foreground, beatnik or not, may yield to the whole panorama of life in a city p A group of teens from Ohio, who were in New York for the United Nations Semi spent one night exploring The Village. They share their general and insightful impressio

Coffeehouses . . . cafes . . . pizza palaces . . . art shops . . . side stre hosting a conglomeration of many different kinds of people. All of th images I had of Greenwich Village were accurate and curiously arousi But the one thing I failed to realize was its atmosphere. As we dr through the streets of the Village, desperately looking for a place to pa I was as excited as a child on Christmas morning. Finally finding a pla we began to explore more closely the shops and cafes. The atmosph slowly surrounded and overcame us. I could hardly believe I was h

The characteristic that amazed me most about the people we obse was their sense of brotherhood. I saw more examples in one night o

Photo by Three L

nable, aching, fascinating, mysterious, fun

e fellowship between persons of different racial or social backgrounds n I've ever seen before. An impressive example of this occurred during short stay in Cafe Basement. A Negro man and a white man, who had viously been enjoying themselves, came in and sat down. As they entered, ked, and left, the remarkable thing was not that they obviously disre-rded their difference but that no one else paid any attention to the fact t one was Negro and one was white.—*William Shaul, Ashtabula, Ohio*

As I walked through Greenwich Village at night I felt many varied emo-ns. The people I saw were of all races, ages, and stations in life. There re men dressed in business suits and well-dressed women. In direct con-st there were boys in dirty pants, sneakers or cowboy boots, sweat shirts, haven faces, and who had long uncombed hair. In fact, sometimes I ndered if they were boys or girls. The girls wore tight pants or skirts, rything from flats to boots, and had long uncombed hair. I often won-ed how old the people were. Some had the appearance of 13 or 14, yet lt they must be at least 18 or 19.

he singers I heard were very moving. Their clothes were dirty and one scraggly beard. I felt their lack of good grooming was due to the fact

that they had more important matters of life to take care of. They stood on a crate with one unshielded, bright, white light on them. The singers sang with such intensity that I became oblivious to everything around me. They sang songs which fit their moods. They seemed to honestly believe every word they sang, and felt deeply the meaning of every song. The singers seemed to be searching for some key which would open the door to the meaning of life. They sang directly to me, as well as directly to everyone else in the room, and, as a result, I also became emotionally involved. They seemed content with what they had. —*Trudy Thomas, Westlake, Ohio*

On the surface these villagers seemed carefree and content. My question is: Are they really? If they are, is it a continuous happiness with depth and meaning? It started me wondering. Are these people running to something or from something? Were they running from the realism, unhappiness, and uneasiness of our society? Or, were they running to the conformity and anticipated happiness of their fantasy-built village. Do they care little or nothing of what happens in the world? They claim themselves non-conformists, yet, they are the nation's number one conformists. They have to conform to village life in order to non-conform with our society life.

Another of my impressions was that of feeling superior to these people. I have never been shielded from these types of people or way of life, yet I haven't associated freely with them. I decided I didn't want or wouldn't accept anything to do with them.

In my ignorance I am showing that most youth only get a one-sided view of life. Our snap judgments and immediate decisions are only too typical of youth. We discuss this type of life, the so-called "different" type, but the abstract ideas formed in discussion groups cannot equal the real sense of being "on the scene." —*Keryl Duke, Lorain, Ohio*

I had never really thought too much about Greenwich Village, but I did picture it as most people do—a crummy, run-down section of New York City with phony, dead-beat, non-conformists trying to be noticed. I thought that they, the "beatniks," would be completely immersed in a world of off-beat poetry and music with no concern for the world or anything else. These conceptions were completely disproved when I got to The Village.

Besides their awareness of and sensitivity for life, another thing which impressed me was the complete lack of pretense. Living in the suburbs where many people feel they have to "keep up with the Joneses," I was greatly aware of a quality which was present in The Village—that of being accepted for personal rather than material values. Here, there was a feeling of compatibility. Why is it that people criticize these people who seem to have fewer problems of discrimination, materialistic outlooks, and distrust and suspicion, when our world is unable to solve these very problems? I think that we could all learn some valuable lessons in living from Greenwich Village. —*Jayne Ashley, Shaker Heights, Ohio*

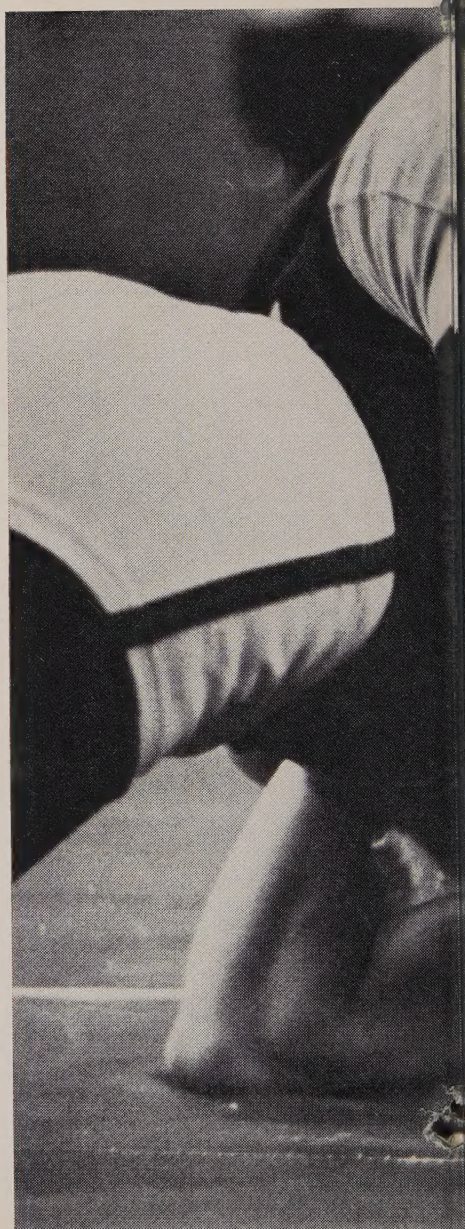
Photo by Ed Eckstein

GAUCHO

MIDWINTER MUSINGS

In these twilight winter days,
Burrowed in dark evenings
And lanced by bright
mornings,
We cringe in our futile
attempts
To be more than human.

We try to catch today's train
With yesterday's timetable,
Or open the front door
With the back door key.
We want to be in with our
friends
But not let our friends in.
We are freed by our hopes
But caught in our disappoint-
ments.

O God, when I cry to thee
How dost thou know my hurts,
My loneliness, my soul-
burning?
There's just me here
And the pillow
And that train I missed
And a bent back door key
Buried in the cold evening.
That's all, O God,
That's all,
—I think.
Except the bright morning
To greet a twilight winter day.

—Joan Hemenway